Seasonable Caveat

AGAINST

POPERY.

OR

A Pamphlet, Entituled, *An Explanation of the Roman-Chatholick Belief,* Briefly Examined.

By *William Penn.*

But in vain do they Worship me, teaching for Doctrines the Commandments of men, Matt. 15. 9.

Now as Jannes *and* Jambres *withstood* Moses, *so do they also resist the Truth; men of corrupt minds, Reprobate concerning the Faith,* 2 Tim. 3. 8.

Printed in the Year 1670.

To the Engliſh Proteſtant Reader.

WE *hope it may not be too late to* militate for Truth againſt the dark Suggeſtions of Papal Superſtition: *Nor can we think that it ſhould be eſteem'd* Herodox, *for a diſſenting Proteſtant* (whilſt almoſt gaſping for his own Liberty) *to vindicate that of* Reformations, *from the quaimeſt Stratagems, and moſt unwearied endeavours of Romiſh Emiſſaries, to put both it and us into their Inquiſition.*

We know they have ſo far maſter'd their ancient fierceneſs, *and mask'd their* ſanguine looks, *with* thoſe *more modeſt and familiar; that though we need not more reaſon than before, we need more skill and caution, or elſe we may too fatally experience the force of that vulgar Proverb*: Laugh in thy face, and cut thy Throat.

They are grown ſo Compliſant, *as none ſeem more exaſperated at Perſecution then themſelves,* (whilſt the very Fathers of it) *decrying the fierceneſs of ſome Countries* (whoſe Incendiaries they were, and ſtill are) *and imputing all the Blood of poor* Proteſtants *to ſome unwarrantable civil ſcore* (therein abuſing the Civil Magiſtrate with the Execution of their own Conſpiracies) *nay, for all their venerable eſteem of the Popes infallibility, they have not ſtuck to Cenſure his roaring Bulls* (though procur'd by their own means) *and all that might expreſs their new tenderneſs; that many unacquainted with their Practices, are ready to believe them what they ſay themſelves to be, whoſe moral is to have two ſtrings to their Bow, to be* ambo-dexter, *and* furniſh'd with meanings to ſuit the compaſs of all occaſions.

A

In short, I premiſe three things: First that I cordially believe a great number of Romaniſts *may be abuſed* Zealots, *through the idle voluminous Traditions of their* Church, *whom I rather pity then dare to wrong.*

Secondly, That I Deſign nothing leſs then incenſing of the *Civil Magiſtrate* againſt them (were ſuch a thing poſſible) *for I profeſs my ſelf a Friend to an univerſal Tolleration of Faith and Worſhip.*

Thirdly, That the Pamphlet anſwered, being but one Sheet, *I confine my Examination to a narrow compaſs: and the rather, becauſe a more conſiderable diſcourſe is under my preſent inquiry; which, if Providence ſo order it, may ſpeedily be made publique.*

However, let this go for Preface, *to that larger* Tract, *in which the Romaniſts may ſee both their ignorance in the marks of a true Church, and their little ſhare or Intereſt in thoſe they attribute to her as ſuch.*

Penn, Buckingham-ſhire, *the* 23*d of the* 11*th Moneth,* 1670.

W. P.

A Seasonable Caveat against Popery.

THough to argue against a *Tribe* of men, that esteem *all Reason, Carnal, and Scriptures, imperfect*, might rightly be judged a meer beating of the Air, and a task only to be enterpris'd by such as are desirous of no Success; yet to prevent those who may be deceived, and if possible to reclaim such as are; and lastly, to clear mine own Conscience, most of all in mine eye, I shall descend to consider the *unsound*, as well as *untrue* Confessions of the *Romanists*, in the *Pamphlet* under Examination.

I. Of the Scriptures.

PAp. *We believe the holy Scriptures to be of Divine Inspiration, and Infallible Authority; and whatsoever is therein contained to be the Word of God*, pag. 1.

Answ. Certainly these *Men* must either think we are wholly ignorant of their Principles, or we must needs conclude they have forsaken them. It is so manifest that they have rob'd the Scriptures of their Authority, that the *Pope* has all; and they have then only any, when he is pleased to stamp his *probatum est* upon them. That this is true, how frequent do we find the *Romanists*, in their reflections upon the *Protestants* in this occasion, *That they had not known the Scriptures to be such; nay, they might have been as an idle Tale to them, had they not been receiv'd, believ'd and deliver'd down, as Divine Writ, by their Church*; as if the ground of believing this to be true, and that to be false, had been as much that of true Faith, as we know it, by sad experience, to be the cause of that stupid Superstition, and bestish Zeal which reign amongst the abus'd *Romanists*. Besides, if the Scriptures be infallible,

fallible, as they confeſs; why are thoſe Doctrines and Practices retain'd in the *Romiſh* Church, which moſt expreſly oppoſe the ſence of Scripture, upon the ſingle Edicts of the *Pope*; *as that of prohibiting Prieſts to Marry, and Fleſh to be eaten upon certain dayes*, of which the truly Catholical *Apoſtle* gives this definitive Judgment, *they are the Doctrine of Devils*: Nor are their Practices, in lieu thereof, leſs Diabolical, ſince their *Faſts* are moſt uſually kept *with exceſſive treats of Wine and Sweet-Meats*; and their *Prieſts* are notoriouſly allow'd to frequent *Stews*, or to keep as many Strumpets as their Purſe, or Luſt ſhall pleaſe; though it be a moſt *Cardinal* offence, by marrying, to have one honeſt woman. But thoſe who travel *Italy* are not unacquainted with the Popes *gain* or *taxes* on ſuch Places, for which they have his *Broad-Seal*, or *open Licence*.

Perhaps ſome will ſay, *Theſe are but Minute Matters* (however good old *Paul* might zealouſly ſtile them *Doctrines of Devils*) and therefore we will Inſtance in ſomething more important, What think the *Papiſts* of their Images? Tis true, that they ſay, they don't adore them now, but we know what eſteem their firſt *Erectors* put upon them, and the high Value the Romiſh Church places upon the Inventors; and 'tis as impoſſible we ſhould give our Eyes the Lye, when we behold them *Maſcerating* their *Breaſts* and *Knees* before thoſe Unſenſible *Stocks* and *Stones*, as *Romaniſts* are wont to think us moſt abſurd in crediting our Senſes, as if that Proverb were of no moment, *Seeing is believing, or rather Convincing*.

Alas, their *Popes*, *Cardinals*, *Friars*, *Nunneries*, *Holy-dayes*, with other Points more Doctrinal yet to be examin'd; Whence came they? What Scripture ever Authorized ſuch Practices in the Chriſtian Church? *Paul* told the Churches, *He had not been wanting to declare the whole Council of God unto them*; and yet were they wholly ignorant of theſe things, and that for above three Hundred Years after.

Therefore we infer, that ſince there is that manifeſt jar betwixt this piece of their Profeſſion, and their preſent Practice, as well as Doctrine, they have either relinquiſht their former Faith, or play the wretched Impoſtors with the People; I wiſh the firſt, but fear the laſt.

Pap.

Pap. *But since in the Scripture there are some things hard to be understood, which the unstable wrest to their own destruction; We therefore profess for the ending of Controversies, to submit our Judgments to that of the Church in a Free General Council.*

Answ. A poor shift to invalidate Scriptures, and entitle their own Traditions to the honor of a Rule, and as what most aptly should decide all Controversies

Peters words imploy'd, to render this pretence more plausible, are miserably misapplyed. The Apostle only says, That *Paul* had writ to them concerning *the long-suffering of God, that it was Salvation*; the present Subject handled by *Peter*; and that in those Epistles *Paul* had some things hard to be understood; But what were those things? not those in controversie betwixt us and the *Papists*, nothing being more notorious? And who were they that wrested them but the unlearned and unstable, not in the wisdom of this World! that being Science, falsly so-called! but Wicked and Ungodly men, as the profuse Atheist of the times in his frequent abuse of the Scripture by his scurrilous misinterpretation of it; for as the wise men said, *To fear God, is Wisdom* (or true Learning) *and to depart from Iniquity, that is a good Understanding*; and as Jesus Christ said, *They that do my will shall know of my Doctrine*: How then can the *Papists* infer from hence, that the Scriptures are imperfect in the more Fundamental points of Faith and Worship? Is it a Divine, Authoritative, Infallible, and Imperfect Scripture too? Can it be the Word of God, and yet wanting of sufficiency.

A Free General Council is a Monster in the *Romish* Church; How dare they talk such Language here in *England*, who know the Severity of the *Jesuites* and *Popish* Faction against it beyond the Seas? What meant those ill resentments against *White* and *Serjeant* of *England*, and *Welch* of *Ireland* in *Rome*? If this Latitudinarian, or new kind of Popery had not disgusted: Nor can I take it for an instance of their return; but as the next best step to the exorbitancy of Popish infallibility.

What should a Council be call'd for? that Principles should be reived or disowned; then must a General Council give Faith,

and

and Understanding, or else men must be concluded to believe against their belief, by plurality of Votes; a thing ridiculous, with half-witted people. If Gods *Grace*, and the *Scripture Record* be not sufficient; Reason and Experience tell us, that *General Councils* are much more insufficient: Besides, this were to usher in all kind of impiety; for whatever *Interest* in the *General Council* (as that of *Trent*) concludes, as requisite to be received or done, that must indispensibly be obey'd; so that the *morral* or *doctrinal Good* or *Evil* of an *Act*, or *Principle* (in, and from a mans *own judgment*) shall not be oblieging; but he must be bound against his own Sense, Reason and Faith.

The Sense of Antiquity and their own Authors.

Their pretence of using *Tradition*, for a necessary Supply to the Defects of the Scripture, is a meer Juggle: since they only evade the clearness of the one, to shrowd their defective Doctrines under the abus'd Antiquity of the other. For it is well known, that by their *Expurgatory Indices*, they have endeavor'd to purge the works of the first *Fathers* of such matters as might make to the overthrow of their superstitious Doctrines. This is evident out of *Junius*, in the case of *Bertram*, elder then *Theophilect*, *Oecumenius*, &c. *Bellarmine* himself sticks not to allow it, but shifts it off to an *Arrian*.

This may be farther seen, in the Collection *Binius* made of the *Fathers*, pag. 28. 2 Edict. An. 1611. In short, whole Sentences are put out, and whole Sentences put in: much might be said of this, but in my other Discourse I shall enlarge.

And what they mean by a *Free General Council* we may read in the Council of *Trent*, whose Symony and Cheat out-do all Presedents: Besides, these men little dream of one *Turrecremenia*, that in so many words tells us, The *Pope is the Foundation, Rule and Principle of Faith* (which is Gods Gift) for to him it belongs, says that Doctor, to be the *Measure*, *Rule*, and *Science of things that are to be believed, and of things which are necessary*

to

to be believed unto Life Eternal, Turrecrem. Lib. 2. cap. 107. this is the *Sting*. Conſider the Popes Intereſt, and what that is, ſuch will be his Impoſitions: horrible Slavery, and moſt unpardonable Idolatry! For as he can make a new Creed or Symbal of Faith, ſo he can multiply new Articles, one upon another, ſays Aug. *Triumphus extravag. de Urb: Qu.* 59 Art. 2. *Salmeron Prolog.* in Com. in *Epiſt. ad Rom.* part 3. pag. 176.

II. Of the B. Trinity, of Prayer to Saints and Angels.

PApiſt, *We humbly believe the ſacred Myſtery of the bleſſed Trinity, one Eternal Almighty and incomprehenſible God, whom only we Adore and Worſhip, as alone having ſoveraign Dominion over all things, to whom only we acknowledge, as due from Men and Angels, all Glory, and Service, and Obedience, abhorring from our hearts (as a moſt deteſtable Sacrilege) to give our Creators Honour to any Creature whatſoever.*

Anſw. Theſe fine words look newly ſtampt out of the Jeſuits Mint: were they as plain, as they are filled with Equivocation, the Romaniſt would deceive us all in our Opinion of him, concerning the Point in controverſie, Obſerve his Cunning.

His words of the Trinity are modeſt, neither highly *Athenaſian*, nor yet *Socinian*, as ſome Phraſe it, but calculated to both *Meridians*: Yet, how men can own God, and deny the expreſs Rules of his Spirit, as moſt preciſely mention'd in the Scriptures of Truth, is to me a Paradox. But how much the *Progenitors* of the Romaniſts have been injurious to the Chriſtian Faith, by their multiplied obſcure Phraſes about the *Trinity*, is not unknown to ſome.

He thinks to clear himſelf of *Imagery*, but plainly ketches himſelf in his own Reſervations: What Honour does he give to

God? *That which is due to him, as having ſoveraign Dominion over all things:* he does not ſay that none is due to *Saints* or *Angels. They abhor to give their Creator's Honour to any Creature; but do they deny to give any divine Honour to Images*, or the Repreſentations of *Saints* and *Angels*: Of this they are Silent, but we know they do.

Pap. *And therefore we ſolemnly proteſt, that by the Prayers we addreſs to Angels and Saints, we intend no other then humbly to ſollicite their aſſiſtance before the Throne of Grace; not that we hope any thing from them as* original *Authors, but from God through Jeſus Chriſt our only Mediator and Redeemer.*

Anſw. 'Twere endleſs to bring the Contradictions of their own Authors, to the ſence theſe words ſeem to import, and yet they are ſo laid as to admit of various Conſtructions; *an Art they are greatly Maſters of.*

Firſt, What ground have they to believe that ſuch Sollicitations have ſuch effects; the Scriptures are ſilent in the Caſe; nor was it the Practiſe of ſeveral Ages after that of the Apoſtles; ſo that it is neither warrantable by the Scripture, nor the moſt unſpotted *Tradition.*

Nor do we ſay that the Papiſts ever held thoſe *Images* to have any vertue ſimply from within themſelves, *but that God was the original Author:* Yet their own words imply, they may be *mediate Author* of benefit to us.

And what is it but to contradict themſelves, to ſay, *they own but one Mediator Chriſt Jeſus*? And yet to allow a Mediating Power to *Saints* and *Angels*, at the Throne of Grace. If People will be Phras'd out of their *Religion*, they may; but ſuch deſerve to be *Papiſts* who have ſo mean an Opinion of their own Underſtandings, as to embrace theſe croſſing Confeſſions for ſincere Aricles of Faith.

The Senſe of Antiquity.

Images of old were not admitted to be in Churches (ſo called) *Simon Magus* being their moſt notorious *Founder*, and by whoſe Ex-

Example they were firſt reverenced. The *Gnoſticks*, and *Carpocrations*, are charg'd with this Popiſh Veneration, as Hereticks in *Theodoret* lib. 1. *Auguſt. Haret. Fabul.*— *Irænæus de Hæreſ.* lib. 1. cap. 23. *It is forbidden to us to uſe that deceitful Art* (ſaid *Clement Alexandrius* more then 1300. Years ago) lib. 6. Strom. The Pictures of what was Worſhipped were prohibited to be painted on the Walls, or that there ſhould be any Images (in Churches ſo called) Thus in the *Council of Eliberis*, *Placuit Picturas in Eccleſia eſſe, non debere, ne quod colitur, aut adoratur in parietibus depingatur*, Con. 36. So *Auguſt. de Morib.* Eccleſ. lib. 1. cap. 24.

III. Of Juſtification, of Merits.

Pap. *We firmly believe that no force of Nature, nor dignity of our beſt Works, can merit Juſtification; but we are juſtifi'd freely by Grace through the Redemption that is in Chriſt Jeſus.*

Anſw. The *Roman Catholick* is ſo far from firmly believing what he ſays, that upon his own avow'd Principles he believes nothing leſs firmly. Can any ſober Perſon think, that to be juſtified for the ſake of Works is to be juſtified by Grace? If ſo, Contradictions are moſt Reconcilable, Darkneſs may not unaptly be tearm'd Light: this is the very Caſe that *Paul* of old ſtrenuouſly argu'd againſt the Meritorians of his time, If of Grace then not of Works; if of Works, then not of Grace.

It is to mock the World to ſay, That *Romaniſts* expect to be juſtified by Grace, who have for Ages impleaded that Doctrine, as Dangerous and Heritical: *Bellarmine* in his Diſcourſe of this Point is moſt plain, and more modern Authors follow his ſteps; But they ſay.

Pap. *All other Merits (according to our ſenſe of that word) ſignifies no more then Actions done by the aſſiſtance of Gods Grace, to which he has promiſed a Reward*——*thus we believe the Merit or Rewardable-*

neſs of holy living (both which ſignifie the ſame with us) ariſes not from the ſelf value even of our beſt actions, as they are ours, but from the Grace and Bounty of God.

Anſw. Methinks theſe men are run to a narrow ſtraight, who venture to reconcile *Merits* and *Grace*: They cannot wholly be divorced from *Merits*, and yet would they fain eſpouſe *Grace*; & by ſeeking to wed both, they do not a little manifeſt their own palliated Deſigns: for either they muſt confeſs themſelves, and all their Anceſtors moſt ignorant Perſons, that they could never find any diſtinction betwixt *Merit* and *Grace* before; or elſe *they would retain the force of their Meritorious Opinion*, under *their more general Conceſſion of Gods Grace*; a way of evading, they are not a little skilled at.

Nor is there leſs difference betwixt *Merit* and *Rewardableneſs*, as they phraſe it, then betwixt the Middle and the End: *Grace* and *Merit*, as ſtated by *Calviniſts* and *Papiſts*, are taken, *for Faith without Works, and Works without Faith*, like the two *Poles*; Doctrines the moſt oppoſit; now *Rewardableneſs* is neither, but ſomething in the middle, and indeed the moſt true; for, *Grace is a free Gift*, requiring nothing: *Merit, is a Work proportioned to the wages: Rewardableneſs is a Work without which God will not beſtow his favour, and yet not the meritorious cauſe*; for that there is no proportion betwixt the *Work* that is *finite and temporary*, and the *Reward which is infinite and eternal*; in which ſenſe both the Creature obeys the Commands of God, and does not *merit*, but *obtain* only; and God *rewards* the Creature, and yet ſo as that he *gives* too. But the *Papiſts* are very far from this medium, and their ſhuffling this Doctrine of *Merit*, betwixt *Grace* and *Rewardableneſs*, only ſhews how unwilling they are to venture it in the plain Field, and not that any thing of reſemblance is betwixt it and them, they being of three diſtinct Natures and Significations.

Beſides, 'tis wretched to think by what wayes the abuſed Romaniſts fancy to merit *Juſtification*; *not by keeping the morral Law*, as we ſhall ſhew anon; *not by fulfilling the evangelical Precepts*, but *by their vain Repetitions of their Ave-Marias, Beads, Faſts, Feaſts, Holy-dayes, Adoration of Images, Frequenting of Maſſes, Praying*

ing to the Dead; Invoking the *Virgin Mary*, for her Interceſſion; *Signing themſelves with the Croſs*; *abſtaining from Fleſh*; *and Prieſts from Marriage*; *by perpetrating ſome notorious Fact, for the good of their Church, whether by killing a Prince or blowing up a State.* Theſe, and the like practices (ſtrange and exotick to the Primative and Chriſtian Faith and Worſhip) are the grand motives to Juſtification, and ſometimes they have gone ſo high, as to deſerve a cannonizing at *Rome* it ſelf. Thus briefly have I given an account of their Merits and Juſtification.

IV. Of the H. Euchariſt.

PAp. *In the holy Euchariſt, or moſt Venerable Sacrament of the Body and Blood of our Lord; we acknowledge that there are, as in all other Sacraments, Two things: the Viſible Sign, which is the Forms of Bread and Wine, to which no Catholique may or doth direct his Worſhip; there is alſo Inviſible Grace ſignified, the Body of our Lord, whom being preſent we worſhip with all poſſible Reverence, for ſo great a Bleſſing warranted herein by our bleſſed Lord himſelf in two of the Goſpels.*

Anſw. Above all other Inſtances, this is the moſt pregnant, for defence of our Aſſertion; namely, *That either theſe men have relinquiſhed their old Doctrine, or elſe they go about to put the Trick upon us*: We hear no word at all of *Tranſubſtantiation* herein, the moſt ſacred of their myſterious Abſurdities; but what we are at great pains to obſerve and collect, perhaps they are aſhamed of it, and willing it ſhould paſs under ſome more general Phraſe, and leſs offenſive: How ever by that Expreſſion of the *Body of our Lord, whom being preſent we Adoré*; we gueſs their meaning, but how incohærent with their own words, as well as Reaſon, may eaſily appear.

Firſt, They acknowledge that it is a *Sacrament*, or Sign. If ſo, it is impoſſible that it ſhould be at the ſame time, both the *Sign*, and the *thing ſignified*; for if the very Body of Chriſt be preſent,

neſs of holy living (both which ſignifie the ſame with us) ariſes not from the ſelf value even of our beſt actions, as they are ours, but from the Grace and Bounty of God.

Anſw. Methinks theſe men are run to a narrow ſtraight, who venture to reconcile *Merits* and *Grace*: They cannot wholly be divorced from *Merits*, and yet would they fain eſpouſe *Grace*; & by ſeeking to wed both, they do not a little manifeſt their own palliated Deſigns: for either they muſt confeſs themſelves, and all their Anceſtors moſt ignorant Perſons, that they could never find any diſtinction betwixt *Merit* and *Grace* before; or elſe *they would retain the force of their Meritorious Opinion*, under *their more general Conceſſion of Gods Grace*; a way of evading, they are not a little skilled at.

Nor is there leſs difference betwixt *Merit* and *Rewardableneſs*, as they phraſe it, then betwixt the Middle and the End: *Grace* and *Merit*, as ſtated by *Calviniſts* and *Papiſts*, are taken, *for Faith without Works, and Works without Faith*, like the two *Poles*; Doctrines the moſt oppoſit; now *Rewardableneſs* is neither, but ſomething in the middle, and indeed the moſt true; for, *Grace is a free Gift*, requiring nothing: *Merit, is a Work proportioned to the wages: Rewardableneſs is a Work without which God will not beſtow his favour, and yet not the meritorious cauſe*; for that there is no proportion betwixt the *Work* that is *finite and temporary*, and the *Reward which is infinite and eternal*; in which ſenſe both the Creature obeys the Commands of God, and does not *merit*, but *obtain* only; and God *rewards* the Creature, and yet ſo as that he *gives* too. But the *Papiſts* are very far from this medium, and their ſhuffling this Doctrine of *Merit*, betwixt *Grace* and *Rewardableneſs*, only ſhews how unwilling they are to venture it in the plain Field, and not that any thing of reſemblance is betwixt it and them, they being of three diſtinct Natures and Significations.

Beſides, 'tis wretched to think by what wayes the abuſed Romaniſts fancy to merit *Juſtification*; *not by keeping the moral Law*, as we ſhall ſhew anon; *not by fulfilling the evangelical Precepts*, but *by their vain Repetitions of their Ave-Marias, Beads, Faſts, Feaſts, Holy-dayes, Adoration of Images, Frequenting of Maſſes, Praying*

ing to the Dead; Invoking the *Virgin Mary*, for her Interceſſion; *Signing themſelves with the Croſs*; *abſtaining from Fleſh*; *and Prieſts from Marriage*; *by perpetrating ſome notorious Fact, for the good of their Church, whether by killing a Prince or blowing up a State.* Theſe, and the like practices (ſtrange and exotick to the Primative and Chriſtian Faith and Worſhip) are the grand motives to Juſtification, and ſometimes they have gone ſo high, as to deſerve a cannonizing at *Rome* it ſelf. Thus briefly have I given an account of their Merits and Juſtification.

IV. Of the H. Euchariſt.

PAp. *In the holy Euchariſt, or moſt Venerable Sacrament of the Body and Blood of our Lord; we acknowledge that there are, as in all other Sacraments, Two things: the Viſible Sign, which is the Forms of Bread and Wine, to which no Catholique may or doth direct his Worſhip; there is alſo Inviſible Grace ſignified, the Body of our Lord, whom being preſent we worſhip with all poſſible Reverence, for ſo great a Bleſſing warranted herein by our bleſſed Lord himſelf in two of the Goſpels.*

Anſw. Above all other Inſtances, this is the moſt pregnant, for defence of our Aſſertion; namely, *That either theſe men have relinquiſhed their old Doctrine, or elſe they go about to put the Trick upon us*: We hear no word at all of *Tranſubſtantiation* herein, the moſt ſacred of their myſterious Abſurdities; but what we are at great pains to obſerve and collect, perhaps they are aſhamed of it, and willing it ſhould paſs under ſome more general Phraſe, and leſs offenſive: How ever by that Expreſſion of the *Body of our Lord, whom being preſent we Adore*; we gueſs their meaning, but how incohærent with their own words, as well as Reaſon, may eaſily appear.

Firſt, They acknowledge that it is a *Sacrament*, or Sign. If ſo, it is impoſſible that it ſhould be at the ſame time, both the *Sign*, and the *thing ſignified*; for if the very Body of Chriſt be preſent,

preſent, corporally, (as they uſe to aſſert) it cannot be *Sacramentally ſo*, but Really and Corporally there; *which is deſtructive of the nature of a Sacrament*, which is but the Repreſentative, or Image of ſomething Myſtical, thereby reſembled and ſignified.

Secondly, If this Doctrine were true, their *Lord* would be made by their *Prieſt*; for till he ſays the words, there is no real Preſence; and ſo the *Creature* (and ſometimes a ſad one too) makes his *Creator*, which is nothing ſhort of wretched Blaſphemy.

Thirdly, The *Lord, they Adore, and Reverence, they Eat*; and he that made Heaven and Earth, is comprehended of the Creature.

Fourthly, I know but of one Goſpel, perhaps they know of two, becauſe they ſeem to own Principles ſo contrary to the true one, but let that be accurſt. If they would have us underſtand by their Expreſſion, two of the *Evangeliſts*, then tis not unlikely but we may ken their meaning, and what they referr to, muſt be Chriſts benediction of the Bread and Wine, and the giving them both to his Diſciples, ſaying, *Take, this is my Body*; *and take, this is my Blood.* But what then? Can any think that Chriſt gave his Body with his Body? That it was the *Giver* and the *Gift*? *That it was the body Bleſſing, and the body Bleſt*? *Did the ſame Body hold the ſame Body in its own fingers*? *And was it eaten by the Diſciples, and yet without them*? *And was it no bigger then a ſmall piece of bread, and yet of the proportion of a Man*? *And was it inſenſible, and broken with their Mouths, and yet whole and ſenſible out of them*; and all at the ſame inſtant of time.

Laſtly, *Could every one of the Twelve eat, the very whole body, and yet be that very body which was viſible with them? and all this while one* and the ſame Body? But methinks I hear Ecchoing from ſome *Popiſh Zealot* no ſmall *Anathema*, for offering to affront ſo *ſacred* a *Myſtery*, with ſo many *carnal Cavils, and vain Interrogatories.*

To whom I ſhall anſwer, once for all, in this point; that I ſtand amazed, how any man of ſence can be a *Papiſt*, when *the only demonſtration of his Religion, muſt be his not underſtanding it.*

Many

Many fond Abſurdities unmentioned (for brevity) might have been obſerved: For, *Reaſon never triumphed more over any Opinion, then this ſenſeleſs one of Tranſubſtantiation*; which may be one very good Argument why ſo much Perſecution has ever attended the disbelief of it.

The Sence of Antiquity, and their own Authors.

Antiquity knows *it* not; For eight hundred years after Chriſt it was never heard of, and when ſtarted, with great diſguſts entertained.

The Council of Lateran, was the firſt that undertook to impoſe it; and the Decrees, as to this point, were wholly abortive; for they are not to be found, as *concilliary*; this was above twelve hundred years after Chriſt.

Tertullian againſt *Marcion* lib. 4. cap. 40. *Juſt. Mart.* againſt *Triphon* the *Jew* *Greg. Mazianz.* Orat. 2. in Paſh. And Pope *Gelaſius* himſelf, renounced and diſclaimed it, attributing only to *it*, *the nature of a bare figure*, *as retaining the ſubſtance and nature of Bread and Wine*, And many of their Doctors, *Scotus*, *Bellar.* *Biel*, &c. aſſure us of its novelty

But how far are ſuch from the ſpirituality of the Myſtery & Knowledge of the true Heavenly Bread and Wine that deſcended from above (the Anti-Type) who ignorantly affirm the certainty of ſuch a Tranſubſtantiation, *as render that very viſible Elementary Bread and Wine at the ſame time, the very inviſible, ſpiritual, and glorified Body of Chriſt? by which they make him a Glorified, Crucified, Viſible, Inviſible, Spiritual, Elementary Chriſt, all at the ſame time:* But more of this in my larger Tract.

V. Of

V. Of Communion in one Kind.

PAp. *We humbly confeſs, that from the beginning of Chriſtianity the holy Communion was adminiſtred frequently in both, and ſometimes in each Kind, according to ſeveral Circumſtances.*

Anſw. We may know him to be a *Papiſt* by his frequent *Confeſſions*; and methinks it ſhould not only prevent *People* of being ſeduced by them, but reduce thoſe of their own way, to an utter abhorrence *of ſo much allowed Apoſtacy.*

How many times has he confeſſed *this, that, and the other thing*, not to be of *Primitive Practice and Inſtitution.* If the antient Chriſtians did Commune in both kinds, upon what better reaſons or motives, was it ſo ſeverely prohibited by *Romaniſts*? Is the Blood of leſs vertue then the Body? Even that which the Scripture frequently commemorates, after this manner, *the Blood of cleanſing, and ſaved by Faith in his Blood.* But they proceed further, and ſay.

Pap. *Hence the holy Church following the Piety of Chriſtians, who inſenſibly became accuſtomed to receive it almoſt univerſally in one Kind, upon great Motives did afterwards ordain to have it in one, as now adminiſtred, though the receiving of it ſo is not matter of Faith.*

Anſw. Three things, are very obſervable from this part of their Confeſſion.

1. That becauſe *it was ſometimes received in one Kind, according to Circumſtances, it inſenſibly became received by holy Church, but in one Kind*: More *Nonſence* and *Falſhood*, could not well be in ſo many words. *(Nonſence)* For what conſequence can the latter words be to the former; *if in each kind*, then not any one more then the other, or why not Blood, and not Bread, as well as Bread, and not

not Blood: But among the *Papiſts*, the People only pertake of the Wafer, *(Falſhood)* for they neither have, nor can they give one Inſtance of that ſlippery or heedleſs way of receiving it, *as in each kind*; but when ever it was taken, for Three Hundred Years together, it was in both kinds.

And what were thoſe *Circumſtances*, that we can hear of none of them? *Horrible Cheats* and *Idle Impoſtures!* to delude the *Unlearned* and *Unſtable:* Nor is it leſs Impudence for them to ſay, *That the Church received it in but one Kind* upon any ſuch ſcore: the Concluſion can never be right, where the Premiſſes are falſe.

2d *That upon great Motives, it was afterwards ordained to be received but in one kind*, which *great Motives* they keep to themſelves; either they muſt think us ſuch Fools as to credit them, hand over head, and ſo needed not to mention them; or elſe, they doubting their great *Motives*, to be down-right *Diſſwaſives* with all ſober and intelligent People, choſe rather to be ſilent, then more particular.

3d *That the ſo reverencing of it is no matter of Faith*, which is ſo notorious an Untruth, as their own *Annals* expreſly tell us, that *Boniface* the 8th, and *John* the 22th (if I miſtake not; for I was, when I met the Pamphet, deſtitute of ſuch Books) highly contradicted one another, *One* threatning the *Prieſts* to turn them out, if they did not adminiſter it in both Kinds; and the *Other*, to Excommunicate them, if not Burn them, in caſe they did; which as it ſhews the Eagerneſs of the *Popes*, *ſo there is a choice piece of Infallibillity* to be obſerved: *Two infalliable Popes accuſing each other of groſs Fallabillity.*

Pap. *Neither do we believe, religious Communicants are hereby bereaved of any benefit in obeying the Church's Order, ſince our Belief inſtruſts us, that our bleſſed Lord is equally preſent in one kind, as in both.*

Anſw. To ſay that *religious* Communicants are not bereaved of any benefit by receiving it in one kind, would imply, that of irreligious *Communicants*, the Receivers of *both Kinds*, have the advantage; if ſo, methinks it is natural to believe,

that religious Communicants, in both Kinds, have the moſt benefit: But what Church is it that gives thoſe Orders? *A free general Council of* Chriſtians, where men may ſpeak without being in danger of their lives? No, but a Cabal of Perſons, pickt, with a *Probatum eſt* ſtampt upon them, out of the *Popes Cloſſet*, or *conclave of Cardinals*, before they be admitted into the Aſſembly of Judges; as moſt of the *Council of Trent* notoriouſly were (often cited by the Author of this Pamphlet) ſo that in plain terms, the Church is what the *Pope* and his *Cardinals* will have it; to whoſe *Intereſt* moſt *Councils* have ſacrificed their Priviledges, and thereby brought univerſal Bondage upon whole Kingdoms, and States.

That Belief which inſtructs them, that Chriſt is *equally preſent*, and *therefore no need of receiving in both kinds*, muſt needs be built upon the *Sandy Foundation* of *Papal Tradition*; not that of Scripture, Reaſon, or Antiquity; for if that very ſpecifical and numerical Vertue, which is in the *Bread*, be in the *Wine*, then *Chriſt* is implicitly charg'd by the *Romaniſts*, of an inneceſſary matter: But if there be ſome Vertue ſignified by the Wine, more then by the Bread, *it is horrid ſacriledge to rob the Sign, much more the thing ſignified*: It is a *Supper*, and at Supper there ſhould be to Drink, as well as to Eat. There can be no *Body* without *Blood*, and the drinking of his *Blood*, ſhews a *ſhedding of his Blood for the World*, and a participation of it.

Beſides, the *Sign* is incompleat, and the end of that Sacrament or Sign not fully anſwered, but plainly *maimed*, and what God hath put together, they have put aſſunder; ſo that the falſneſs and Unſcriptural Practice of theſe men, are very manifeſt.

The Senſe of Antiquity, and their own Authors.

Of their diſmembring this Sign or Figure, their own Council of *Conſtance* is very plain, *That whereas ſome preſume to affirm, that Chriſtian People ought to receive the Sacrament of the Euchariſt, under both kinds, of Bread and Wine &c.*

Hence

(Hence the Council decrees againſt this Error) *And that though Chriſt did ſo adminiſter it, and although in the primative Church it was ſo received* (Confeſſions very large of the Author, and Example) *we command under Excommunication, that no Prieſt communicate to the People under both kinds of Bread and Wine*, C. C. Seſſ. 13. So ſays *Aquin.* Com. in 6 *John* Lect. 7.

And ſaid Pope *Gelaſius*, *Let them receive in both kinds, or neither*: Thus Popes againſt Councils, and Doctor againſt Doctor; yet will the fooliſh Romaniſts (to ſay no more) vaunt of the unity and infallibillity of both.

VI. Of the Sacrifice of the Altar.

PAp. *The holy Sacrifice, indeed of the Altar, we clearly believe ought to be celebrated in both kinds; as now it is, according to the divine inſtitution, as being done in commemoration of the Lords bleſſed Paſſion on the Croſs, wherein the Body and Blood were ſeperated.*

Anſw. Whether it be fair for the Papiſts, to Sacrifice at the Altar in both kinds, and refer to Chriſt words *Luke* 21. 9. as a divine inſtitution, and yet deny both kinds to the people, as no matter of Faith, or eminent regard; Let the Sober judge. Is the Paſſage of divine Inſtitution for the Sacrifice, and not for the Sacrament? But it plainly manifeſts the exorbitant power they aſcribe to their Church above the Scriptures, ſince with them an Order of hers, may, and ought to break, what themſelves call a divine Inſtitution.

Pap. *Whatſoever therefore propitiatory power, our holy Religion attributes to this commemorative ſacrifice; it is by vertue of the Sacrifice of the Croſs, as being by this applied to us: So that we ſtill humbly acknowledge the Ground of our Salvation to be derived from our Lords bleſſed Paſſion.*

Anſw. Their Affront to God, and Juggle with men, in this very matter, are moſt deteſtable; for notwithſtanding the Scriptures expreſly tell us, that we have an *High Prieſt*, that *needs not Sacrifice once a Year*, but *who hath offered one Sacrifice; and that by the Will of God, we are Sanctified through the offering of the Body of Jeſus Chriſt* ONCE *for all; and that by* ONE *Offering he perfected them that are Sanctified*, Heb. 10, 10, 11, 14. Yet do they daily ſacrifice him afreſh, as if his firſt were inſufficient, or their daily Sins required a new one. But what man endued with the leaſt ſhare of common Senſe, can be ſo ſtupid, as to imagine, *that Chriſt is ſacrificed by every Popiſh Prieſt, when he offers up* a Blood-leſs Fleſh-leſs Wafer. What greater Irreverence can be ſhown to the bitter Paſſion of the Lord Jeſus Chriſt, making ſuch a *May-game of his moſt dreadful Agony and cruel Death, as the* Jews *did with a crucified Child.*

This is ſo much worſe, then the *Aronical* Prieſt-hood, as that was before Chriſt, and ſo tipical of his coming, and of divine Authority. And this after his coming, whoſe own words and Apoſtles (whom theſe Men pretend to Saint, and own) bear Record, *That ONCE for all, and by that ONE* Offering *of Himſelf, &c.* And conſequently void of all Commiſſion, as well as Preſedent.

The Cheat they put upon men is plainly this, That whilſt with fine words they ſeem originally to ground their Salvation upon Chriſts Sacrifice of the Croſs, they craftily attribute to their daily Sacrifices of him, *no ſmall ſhare of Merit, as ſo many mediate and ſecondary Cauſes*, which muſt needs be obvious to every unbyaſt Reader. Their curious *Epithites* ſeem only to ſerve the place of ſo many *Covers*, for the malignity of their *Sophiſtical Doctrines.*

VII. Of

VII. Of Prayer in Latine.

PAp. *We freely acknowledge that it is no wayes commanded by the Church, that the people ſhould pray in a Language they underſtand not.*

Anſw. I perceive the *Man* is ſtill upon his free acknowledgments; certainly if what he ſo often confeſſes not to have been the practice of the Primitive Church, and to be unwarrantable from her Example, were but abſtracted, there would remain a very abrupt and narrow Faith for the *Romaniſts* to explain.

But *he* is too equivocal upon the word *Church*: If by it he would have us underſtand, the *ancient Chriſtian Church*; it is true, that no Prayers were made in an unknown Tongue; for the Scriptures, of Divine Authority with her, expreſly condemn it, as irregular, and unprofitable.

Let ſuch keep ſilent ſaid the Apoſtle Paul, 1 *Cor.* 14.28. and *Peter never contradicted him.* But if by the *Church*, he underſtands the *Roman*, he is either careleſs of his own reputation (that whilſt he makes the moral Law, the ninth head of his Confeſſion, commits ſo great an error againſt it, as to obtrude a Lye) or elſe he truſts to our ignorance of her preſent practice, for that ſhe is guilty in this particular, and the point defended too. I recommend the Reader to the following *Authorities.*

Pap. *Nay, there is given them all poſſible incouragements, to encreaſe their Devotions, by ordaining and publiſhing moſt excellent Prayers, in vulgar Languages for their uſe. There is an expreſs Command of our holy Mother the Church, in the Council of* Trent, *that Paſtors in the time of Divine Service, ſhould expound to the Peoples capacities, &c.*

Anſw. I ſhall return my Anſwer, in theſe four particulars.

Firſt,

First, that all poſſible encouragement is not given where more may: but that more may, view *Spain*, *France*, and *Italy*, where *Prayers are in Latine, unknown to many millions of Souls*; and let us remark it, for a more infallible Truth, than any the *Popes Chair* can afford us, *That the great Depth of the Policy and Security of that Religion, lies in the ignorance and ſtupidity of the people.*

2dly No thanks to the *Romaniſts*, that the people have any where ſo much priviledge, as at any time to underſtand what they ſay: For this is only owing to the Light of *Reformation*; for that having given a diſcovery of the groſs darkneſs of Popiſh Practices, they were neceſſitated to move ſomewhat from their ancient Cuſtoms, *which is no better then a lame excuſe, made by a Thief caught in the Fact. Had there been no* Luthers *in* Germany, *nor* Zwingleuſſes *in* Switzerland, *we could not expect, nor ever believe, that the Council of* Trent *would have allowed of that Liberty; when to cloud the people, and to lock up their underſtandings in the Popes Arcanum, is the Dianian project of his Conclave.*

3dly Its worth our Obſervation, that thoſe very Books of Devotion are never doctrinal, I mean explenatory of their Principles (thoſe they hide) *but filled with elegant Phraſes, and rare Cuts of Imagery, ſuited to the affectionate Paſſions, and voluntary Humilities, of a ſort of people, whoſe Judgment goes alwayes in the rear of their affections, and that make their Religion of Shews and Complements.*

4ly But I deny that they have the Nature of Prayer in them, and therefore the People are almoſt as much to ſeek in their own Language, as a ſtrange one. *Prayer is the Gift of God*; no man can be ſaid to pray, who has not 1ſt A deep ſence of his own Wants: 2d Of the Reaſonableneſs of the Thing prayed for: 3d Enough of Faith to obtain: 4th A due Reverence of that God, to whom he makes his ſupplication; *For the Prayers of the Wicked are an Abomination to the Lord*, ſays the Divine Writ (or are no Prayers at all in a religious ſence) But if theſe *Books of Devotion were Prayers, then might the Wicked as well pray as the Righteous*; for the Prayer is equally expoſed to the uſe of both. 'Tis not words make the Prayer; wherefore ſaid the Apoſtle, I will pray with the Spirit (there is the moſt eſſential part of Prayer, but this

this he might do to none but himſelf ;) and I will pray with Underſtanding alſo (by this he meant not in an unknown Tongue) It was the Subject of his Diſcourſe in his fourteenth chapter in his firſt Epiſtle to the *Corinthians*, *But the Church of* Rome *has otherwiſe learnt, then had that good Apoſtle.*

In ſhort, We need the leſs wonder, at the unparrell'd villany, which reigns throughout the Papacy, when we conſider how Cardinal a Practice it is, *for the People not to underſtand how to be better*; Their late Proſelites forgot, or elſe never heard, *how criminal it was to have an Engliſh Teſtament about One Hundred and Fifty Years ſince.* But rather then not, *the Papiſts will turn Half-proteſtants, to fetch back* Proteſtants *to be whole* Papiſts *again.* But ſuch might deſerve to be beg'd, had they but as much of Religion, *as ſometimes Fools uſe to have of Eſtate.* What ſhall I ſay ? They are fit to believe any thing, whoſe Debaucheries have hardened them againſt any belief: *when Sin has baniſht all Fear of God, Intereſt ſteps in its place* ; and that Religion, which moſt promotes it, muſt with ſuch be the beſt, wherein the Papiſt, has only the advantage of all others upon Earth.

The Report of Antiquity, and their own Practice.

However in Proteſtant Countries, they are willing to bring their devotion into vulgar Languages ; yet that its matter of neceſſity, and not of choice, view *Italy*, *France*, *Spain* &c. where they retain their *Latine Service*, as beneficial to the people, which is a Language that generally they underſtand not. *Origen* was againſt it, lib. 8. cont. Celſ. ſo *Chriſoſt.* Hom. 1. in 8. Johan. *Auguſt.* de doct. Chriſti cap. 5. *Ambroſ.* upon 1 Cor. 14. Thus alſo their own *Doctors* ; *Aquin.* in 1 Cor 14. *Caſſander* Liturg. cap. 18. ſo that they err from *Scripture*, *Fathers*, and their own *Doctors*.

VIII. Of Prayer for the Dead.

PAp. *Our Faith teaches us to Exerciſe Chriſtian Charity, by humbling our ſelves before the divine Throne of Gods Mercy, to beg Forgiveneſs of the Debts and Treſpaſſes of thoſe middle ſort of Chriſtians* (as *Auſtine*, and the Council of *Florence* call them) *who had not brought forth ſufficient Fruits of Repentance, dying in the Communion of the Faithful; which indigent condition of theirs, relievable by the Churches, or the Prayers of the Faithful ſurviving, ſpeaks what the Ancient call Purgatory.*

Anſw. How much the *Romiſh Faith*, teacheth the holders of it, to exerciſe Chriſtian Charity, the *Martyrologies* of theſe thouſand years may teſtifie. But they would have you know, they *don't intend ſuch Perſons as were active in thoſe bloody Maſſacres: for the ſingle merit of their horrid murders is ſuperarogatory, or more then ſufficient to deliver them from the fiery Furnace of a clenſing Purgatory:* they took a ſhorter cut to Heaven; for inſtead of travelling the main Continent, They (blown with the freſh gale of their own cruelty) ſayld through the main Sea of *Proteſtant-Blood.*

But what Authorities have theſe men for their Aſſertion? Firſt, St *Auſtin*; and ſecondly, *The Council of Florence.* To theſe I will ſpeak in the cloſe of this Head. Are theſe all? No, for ſays he,

Pap. (We are) *Warranted herein, by the practice under the Law, recorded in the* Maccabees, *Which being in no ſort reprehended by our Lord, or his Apoſtles, amongſt the reſt of the* Jews *unlawful practices, was and is juſtly preſumed to have been allowed by him, as many of the Fathers underſtood him in the Mount, and by them, as is hinted by St.* Paul; *whereupon it hath been continued ever ſince, as even Grave-Stones, and all other Chriſtian Monuments do witneſs.*

Anſw.

Anſw. I muſt confeſs I do not wonder that ſo little *reaſon* ſhould induce a Romaniſt to believe, then which, nothing ſcares him more. But I cannot otherwiſe then admire, that any *Proteſtant* ſhould make ſuch poor Inſtances a ground of his return to *Popery*.

1ſt, His Story of the *Maccabees* is not cited, nor does he very plainly refer us.

2d, He knows the *Proteſtants* deny it the credit due to other Scriptures, and the *Papiſts* cannot but be conſcious to themſelves of inſufficiency to prove its *Canon*.

3d, 'Tis prepoſterouſly ſilly to ſay, that becauſe Chriſt did not particularly condemn *the practice of praying for the Dead*, (ſuggeſted to have been uſed by the *Maccabees*) therefore it was a laudable Cuſtom, ſince I may with equal reaſon argue, that becauſe Chriſt never mentioned the *Maccabees*, nor did particularly own the Canon of their Writings, *Therefore there was no ſuch people, and their Writings (if any) of no Authority.*

4th, The Fathers ſenſe (if theirs) of theſe Scriptures, *Matt.* 5.29. 1 *Cor* 15. 29. muſt needs be Non-ſence in the abſtract, with all but Papiſts, who notoriouſly deny themſelves the uſe of Senſe; although I am of Opinion, the Fathers are much abuſed by the Author of this Confeſſion, or elſe we ſhould have had their Names in *Capitals*; however, we will compare theſe Paſſages with this Opinion.

First, *If thy Right-Eye offend thee, pluck it out, and caſt it from thee; for its profitable for thee, that one of thy Members ſhould periſh, and not that thy whole Body ſhould be Caſt into Hell Fire*, Matt. 5.29.

Ergo what? that there is a Purgatory after this Life (ſays the Romaniſt) O! Stupendious Folly & Weakneſs: Is there any thing plainer, then that Chriſt preacht a preſent practical Doctrine? as that which ſtood every man upon in this World, viz. *The denial of his Luſts, and circumciſion of his Corruptions.* In ſhort, *Since Chriſt was in the World, when he ſpake it, ſince is was to people in the World, and a work then to be ſet about; it is moſt evident the*

paſſage has no relation to a ſtate after this life (I mean for purgation) Nay, the ſtrongeſt Argument that is well conceiveable for the Contrary, may eaſily be deduced from hence. *For if ſuch as pluck not out their eyes here, (that is, purge not themſelves of their iniquities, by unfeigned repentance) ſhall be caſt into Hell Fire, then there is no middle ſtate called Purgatory; but that ſuch perſons as pluck not out their right eyes* (that is) *mortifie not their members of corruption here are to be caſt into Hell Fire. The Text proves; therefore there is no middle ſtate*; the contrary of Heaven may be affirmed, for *Contrariorum eadem eſt ratio.*

2d, *Elſe, what ſhall they do that are baptized for the Dead? if the Dead riſe not at all; why are they then baptized for the Dead?* 1 *Cor.* 15. 29.

This Scripture is as much to his purpoſe as the former; and were I not uſed ſo frequently to meet with the like *incoherences*, 'twould amaze me to read ſuch diſ-joynted matter, and unnatural conſequences; Things in their own nature ſo remote and oppoſite: what relation has the *Reſurrection*, to the Souls entering *Purgatory*, or that Popiſh middle ſtate? *Who are they that are baptized? And who thoſe for whom they were baptized? And how have either any relation to Prayers for the dead men and Souls in Purgatory?* But the *Romaniſt* thinks however, that God is not offended at this charitable Practice: hear what he ſays.

Pap. *Neither can we diſcern, how poſſibly this may be conceived offenſive to God; whoſe Juſtice herein we hope, and do humbly appeaſe, by an exerciſe of brotherly compaſſion.*

Anſw. It is no wonder at all that blind men do not ſee, and ſuch as Error has hood winkt for Generations, we can't think ſhould diſcern Truth, till they dare truſt their *Eyes*, *Ears* and *Underſtandings*, to anſwer the end for which God gave them.

There can be nothing conceived more offenſive to God, as well as unreaſonable with men; then that a mortal Creature (*indebted himſelf, more then ever he can diſcharge*) ſhould be able to appeaſe, the diſpleaſed Juſtice of an infinite God. *The arrogancy of this ſaying, only fits the ſize and meaſure of a meritorious Papiſt.*

pist. But the man fearing this retort, would anticipate its force by an half confeſſion, and ſolution thus.

Pap. *There is no Law of God which aſſures us in rigour of Juſtice of Gods Acceptance of the Acts of another man for my ſins; yet this hinders not but that they may prevail by way of* ſufferage *and* impetration *for our pardon.*

Anſw. If he could have given but one place of Scripture, it would have helpt the matter: But we take leave to ſay, we will not be wiſe (in this caſe) above what is written, and *quod non lego, non credo.* I ſhall return this ſhort anſwer to this evaſion. It is a poor ſhift from the force of the Objection; for not only in the ſtricteſt, but largeſt ſence too, God only, *out of his free Gift and Mercy in Chriſt Jeſus is Author of our Remiſſion, and Forgiveneſs.* Since there can ſcarcely be a more abſurd poſition, *then that a man unable to relieve himſelf, ſhould be the occaſion of relief to others, in the ſame condition,* whether by appeaſing Divine Juſtice, or by *ſuffrage* only; (a word incongruous, and inapplicable in this place.)

Beſides, *what need is there for praying for Souls in Purgatory?* that they ſhould be ſaved; that is held for granted before they go thither. *Is it, they ſhould be delivered thence?* that is the conſequence of the Opinion. *Or would they, that God ſhould forbear his hand, and mitigate his rigour?* which ſeems the moſt natural conſequence of their opinion.

If ſo, they are their greateſt Enemies; *for their holding that the end of the Chaſtizements of Purgatory is to prepare them for Heaven; by how much the leſs they are chaſtized by thoſe fiery Afflictions, by ſo much the leſs they are purged, and conſequently the more unfit for Heaven. So that ſince Heaven is ſooneſt attainable, as their Souls come to be the ſooneſt, and moſt effectually purg'd, they in charity ought to pray, that God would mend his Fire, add Fuel to his Flames, and double his fiery Tortures, that they may be the ſooner purg'd and more refined for Heaven.*

Thus whilſt the *Romaniſts* are arguing for *Purgatory*, they confute themſelves by not underſtanding it.

I ſhall conclude my ſence of this Point, with the Authority of *Scripture, Reaſon*, and *Antiquity*.

Firſt, *Then ſhall the Duſt return to the Earth, as it was, and the Spirit unto God who gave it*, Eccleſ. 12. 7. Gen. 3. 9. (then not to Purgatory)

Secondly, *For there is no work, nor device, nor knowledge, nor wiſdom in the Grave, whither thou goeſt*, Eccleſ. 9. 10. (then none in Purgatory.)

Fourthly, *And they ſtoned* Stephen, *calling upon God, and ſaying, Lord Jeſus receive my ſpirit*, Acts 7. 59. (no Purgatory ſtill, but a certain immutable ſtate.)

That it is againſt all Reaſon, I offer theſe Conſiderations.

1ſt, No man can merit for another; *nor is it poſſible a poor indebted man, ſhould pay anothers Debt* (it may be greater then his own) *and not be able to pay his own.*

2d, The Repentance ought to be, where the ſin is; *but the ſin is here, therefore ſhould the repentance be here alſo.*

3d, Where there is a ceſſation from ſinning, there is a ceſſation from repentance; *but there is a ceſſation from ſinning, therefore is there a ceſſation from repentance.*

4th, What ever attends the Soul after ſeparation from this mortal life, *is Immortal and Eternal*; this none can deny; but *Purgatory is a ſtate that attends the Soul after mortal life, and therefore ſay I, it is an Immortal and Eternal ſtate.* And if it be, it is either for ſomething, or nothing; if *for nothing*, God makes things in vain: If *for the Souls of men and women; then they are never to be ranſomed thence.* But ſince the *Romaniſt* holds a redemption from thence, *their confeſſion of the temporarineſs of that State, proves it a meer fiction; for when the Soul is withdrawn from this viſible mortal life, which ſtands in time, it is centred in an inviſible and immortal ſtate, beyond the wings and reach of time.*

In ſhort, this World is the Stage, on which all men do act for Eternity; and every venture of theirs, brings its true weight of eternal life or death. *Death is the conſummation of all, and when*

we ceaſe to work, we enter upon reward. But if Purgatory were in being; *the greateſt work were to be done there*; which, becauſe it is abſurd to affirm, *we conclude that after Death we ceaſe from all our labours, and enter upon our Recompence of everlaſting Happineſs or Miſery.*

I ſhall ſubjoyn ſome Authorities from Antiquity.

The Senſe of Antiquity, and their own Authors.

This Doctrine of *praying for the Dead*, we know was too old a practice, yet not ſo old as the *Apoſtle*. But how? *as for Souls in a third place* (for that theſe *Romaniſts* mean by their Purgatory, however modeſt they ſeem by their half expreſſions) nothing leſs! however the Superſtition of the *Papiſts*, has driven them into ſo foul an apprehenſion. But the *Ancients believing there would be a general Day of Judgment, prayed that God would ſhew* Such *Mercy in that Day. Gregory* the firſt is ſaid to be its *Father*: certain we are, that *Superſtition was both its Mother, and its Nurſe*: For that this fond Purgatorian opinion is altogether new, read both their own *Authors*, and the *Fathers*. *Polyd.* cap. 1. *D. Inven. rerum. Alphonſ. a Caſtro* lib. 8. *verb. indul.* lib. 12, *lit. Purgat.* ſo *Sextus Seneſis*, *Medina*, *Caſſander*, and *Bellarmine* himſelf.

That the *Fathers* diſown'd it, in the ſenſe aſſerted by the *Romaniſts*; and particularly *their great Saint Auguſt.* Let them peruſe theſe places, *Juſt. Martyr, Reſp. ad queſt.* 75. *Cyprian ad Demetrian.* Sect. 16, 22. and in *Serm. de lapſis. Greg. Nazian. Orat.* 15. in *plag. grandinis. Auguſt. Enchyrid.* cap. 68, 69. Again *de Dogmat. Eccleſ.* 6. cap. 79. But above all, that the *Romans* ſhould pray for thoſe, to whom they pray to intercede for them, is moſt abſurd; yet this is frequent. But for this time enough.

IX. Of

IX. Of the Moral Law, of obedience to Civil Magiſtrates.

PAp. *We further do firmly believe, and highly reverence the moral Law, being ſo ſolemnly delivered to* Moſes *upon the Mount, ſo expreſly confirm'd by our Saviour, in the Goſpel, and containing in it ſelf, ſo perfect an Abridgement of our whole duty both to God and Man.*

Anſw. We may take his Belief to be as hearty, as his Confeſſions are ſincere; I know not what to ſay more truly, *then that his whole Diſcourſe is an Irony; we are to meaſure it by contraries, eſpecially when the Fruits give the Tree the Lye.*

How far the *Roman-Catholicks* reverence the moral Law, is beſt ſeen by conſidering, *how many Laws they have made to deſtroy it.*

1ſt, *That of Images.* For though God did expreſly injoyn *Moſes, That the* Iſraelites *ſhould not make to themſelves, the likeneſs of any thing in Heaven or in Earth* (whence the primitive Chriſtians abhorred *painture*) or when they had ſo done, *that they ſhould not bow down unto it*: yet, how many *Edicts* are there in being, that require them to be ſet up in their *Churches*, as *Laymens Calenders*, to whom daily homage is performed; *they are the Splendid Enſigns of the Popiſh-Pageantry-Religion.*

2d, In not only diſpenſing with diſobedience in Children, but in exciting them to it, if they apprehend ſome ſervice to their Church, be it to make a Fryer, &c.

3d, *In thoſe frequent Bulls for Maſſacres*, that can no more be denied, then light at Noon-day, *by which People have been ſtirred up, upon the promiſe of forgiveneſs of ſins; redemption from Purgatory; and eternal Salvation; or dreadfull denounciation of eternal Damnation*, to enterprize that work of *murdering many hundred thouſands of men, women, and Children, without any legal Preſentment, Tryal or Con-*

Conviction. But the consideration of these things, is too much out of fashion in *England*; since many embrace them upon their present disguises, and not in their true sanguinary appearances.

4th, *The breach of the moral Law is signally manifest in their dispensations of publick Stews, especially at* Rome; where the *Popes Revenue* is not a little greatned by the ungodly Licenses. And it is too fatally known, that by such immoral Courses, *they have crept into the most Cabinet-Counsels of Princes; and not only rendred themselves Masters of their secrets, but insinuated their projects by the force of effeminate temptations*; which, if deny'd, might easily be prov'd in the case of Hen. the fouth of *France*, and others.

5th, *That Religion hath proved the greatest Thief in nature*: Its *Popes, Cardinals, Arch-bishops, Bishops, Deans, Chapters, and whole Orders of Fryars*, have near engrossed the greatest share of the Wealth of *Europe*, I mean of those Countries, where yet they are Regent. Before *Constantine, how mean and meek were Christian Ministers?* but in his time, and a few Ages after, *to what a strange degree of exorbitant Pride and Avarice did the Clergy mount, when it could dare entitle* Peters-*Chair to the whole World; Kingdoms and Empires must be given and taken with a* WE WILL, OR WE GRANT &c.

View those Countries, and the universal poverty of them impute to those Swarmes of Locusts and Caterpillars, who both corrupt and beggar them: This is a Theft, though less sharking, yet more Criminal.

6ly They notoriously break the *Moral Law*, in that great Command, *Thou shalt not bear False-witness against thy Neighbour*; which comprehends all *Truth-speaking*.

For as no witness is bound to answer further then by Interrogatories he is provok'd, so is it utterly impossible, that ever Truth should be told, or men sin in Lying (whilst one of the greatest Sins) if the Romish Maxims were but once practiced: Some of which I shall touch upon in the Sequel of this Chapter.

As to that part of their Confession, which may relate to their *Keeping of Promise, and Paying Subjection to the civil Magistrates of what Religion soever, and much more to those under whom they live*; I purposely over lookt, because it is well known, that they have

have been so far from yielding obedience to the *Magistrates of any Religion*, that they have not stuck to *Assassinate those of their own, to whose Power they owed their Civil and Religious Protection.* And truly, if such *Double Cords of Duty* cannot tie the hands of men from Murdering their Natural and Religious *Princes* (as *Henry* the 3d and 4th of *France*, both Kings of their Country, and therein of their Religion; because a little refractory to the sinister designs of an insolent Clergy-man or two) I think it needless to give their plainer English of Obedience, *who so excellently render in the Paraphrase of their life.*

I speak not this to incense the *Powers* against them; for it is my real belief, that neither are all of them such, *nor would I take the Burden off my own Shoulder, to lay it on theirs* (being a profest Abettor of an universal Tolleration) But this being matter of fact, as they cannot deny it, so should I gladly hear of their confession of these impieties, and that they disown the like practices, *not by five glosses, but in amendment of life, and Reformation of Doctrine*; which would really entitle them to that *verity*, they do but hitherto fictitiously attribute to themselves.

The Sense and Opinion of their own Authors.

First, *Vasquez* teacheth, *that not only an Image of God, but any Creature in the World, reasonable or unreasonable, may without danger be worshipped with God, as his Image. That we ought to adore the Reliques of Saints, though under the form of Worms*, De Adorat. lib. 3. disp. 1. cap. 2.

Secondly, They teach, *That Children may disobey their Parents, in being Nuns or Fryers: And this Girls may do at twelve, and Boys at fourteen years of Age. But the Council of* Trent *enlarged the Parents Authority to sixteen.* This wretched Doctrine was taught and decreed by *Pope Clement the third, Th. Aquin. and after him his Schollers taught the same*, cap. cum virum de regular. Aquin. 2.2. qu. 88. art. 9. lib. 1. cap. 101. *also in case the Parents were Heretick.*

Thirdly,

Thirdly, *If a Noble-Man be ſet upon* (ſays Cardinal *Tolet*) *and may eſcape by going away, he is not obliged to do it; but may kill him that intends to ſtrike him with a ſtick*, Inſtruct. Sacerd. Lib. 5. Cap. 6. Num. 15.

Fourthly, *If a man be beaſtly drunk, and then commits Fornication, it is no ſin*, Lib. 14. Cap. 13. N. 4. Alſo, *That a man may lie with women, to ſatisfie his carnal deſire, or for his health ſake*, Lib. 5. Cap. 10, 13. *A man may bed with his intended wife; nay, it is good to do ſo if the Marriage be deferred*, ſays *Emmanuel Sa.* Aphor. tit. debitum conjugale 6.

Fifthly, They inſtruct how to be an honeſt Thief. *It is lawfull to deceive or rob a Brother, when to do ſo is neceſſary, to preſerve a good name. For no man is bound to reſtore ſtolen goods*, thus *Navar.* Cardinal *Cajetan*, and *Tolet*; who further add, *That this is a Doctrine taught by many, and which may be followed with a ſafe Conſcience*, Tolet. Inſtruct. Sacred. Lib. 5. Cap. 2. Manual. Cap. 18. N. 7.

Sixthly, How juſt they may be to their Promiſes, how ſubject to the Supream Magiſtracy, and of how eminent ſervice to humane Societies, may beſt appear out of theſe following *Maxims*.

If a man ſwear he will take A. C. to wife, he may ſecretly mean (*if hereafter ſhe pleaſes me*) Inſtruct. Sacerd. lib. 4. cap. 21, 22.

If a man ſwear he will give a Thief twenty Crowns, he may ſecretly ſay, (*if I pleaſe to do it*) *and then he is not bound.* Of this rare invention *Vaſquez* vaunts not a little, as being gathered out of *Auguſt.* and *Aquin.* In. 3. Tom. 4. qu. 93. art. 5. dub. 13.

There are two diſtinct Subjects a ſafe conduct; *Tribunals* (ſays Becanus) *and the Eccleſiaſtical is the Superiour: And therefore, if a ſecular Prince gives his he cannot extend it to the Superiour Tribunal, nor by any ſecurity given, hinder the Biſhop, or the Pope to exerciſe their Juriſdiction*, Theol. Schola. That this is ſo, let us call to mind, that the Pope, and other of his *Eccleſiaſticks*, did prevail at *Conſtance, for the Burning of their Priſoners*, J. Huſs, &c. *to whom ſafe conduct was given.*

In ſhort, *If a man have taken an Oath of a thing lawfull and honeſt, and in his power*; *yet, if he hinders him from doing a greater good, the Pope can diſpenſe with it*, thus *Canus* Biſhop of the *Canaries*, relict. de pœnitent.

The Popes Denunciation against an Excommunicated Prince, diſ-ingages his Subjects from their Obedience; this was once our Caſe, as in *Henry* the eighth's time, *Concer. Eccl. in Angl. fol.* 336.

Nay, *even before the Sentence be denounced, though the Subjects are not bound to it, yet lawfully they may deny obedience to an heretical Prince*, thus Greg. de Valentia. Tom. 3. Diſp. 1. Qu. 12. punct. 2.

To conclude, the ingenuity of *Panormitan* and *Moſconius* outdoes all.

The firſt affirming, *That the Pope hath power to diſpence in all the Laws of God*, Cap. propoſui de conceſſ. prebende, N. 20.

The ſecond, with as much zeal aſſerting, *That the Pope can diſpenſe above Law, and againſt Law; for the Popes Tribunal and Gods is but one: And therefore every reaſonable Creature is ſubject to the Popes Empire*; as may be ſeen in his Diſcourſe of the *Majeſty of the Church Militant*, et in lib. 1. de ſummo Pontif.

X. Of Eccleſiaſtical Hierarchy.

PAp: *We firmly believe, that according to Divine Ordination in the Catholick Church, there is a Hierarchy, conſiſting of Biſhops, Prieſts, and Miniſters. He gave ſome Apoſtles, and ſome Prophets, and other Evangeliſts, and other Paſtors and Doctors, to the conſummation of the Saints, unto the Work of the Miniſtry, unto the Edifying of the Body of Chriſt, until we all meet in the Unity of Faith, and the Knowledge of the Son of God &c.*

Its a great truth, that *Biſhops, Paſtors, Teachers* &c. were given by *Chriſt Jeſus*, for the work of the *Miniſtry*; but what then? Can *Romaniſts* make uſe of this to juſtifie their moſt *injurious and tyrannical Hierarchy?* Do the Scriptures of Truth tell us, that ever God gave *lordly, proud, and voluptuous Popes, Cardinals, Primats, Arch-biſhops, Deans, Chapters, Fryars, Nuns &c. for the edifying*

edifying of the Church, and Body of Chriſt? The primitive Biſhops were to be *blameleſs*, not living in all manner of uncleanneſs; gentle, no *Strikers*, no *Brawlers*, nor *Perſecutors of their Brethren*, as are the *Popes of Rome*; apt to teach, *not by roaring Bulls to Excommunicate*; to eat and drink ſuch things as are ſet before them; *not racking and grinding the Faces of the Poor, the Widows, and the Fatherleſs, and extorting their labours, to greaten their Revenues, to live in Idleneſs, Pomp and Luſt.* The Husband but of one Wife, *not Condemners of marrying of one honeſt Woman, and Diſpenſers with as many Whores as luſt may Require*; Cardinal and eminent Points and Practices among the *Romaniſts.*

In ſhort the *Romiſh Hierarchy* is ſo far from being ſuited within the Order of the *Goſpel*, by them quoted in their Confeſſion; that the whole deſign of their lordly *Popes, Cardinals, Arch biſhops, Biſhops, Jeſuits*, and other Fryars of many ſorts, (eſteem'd of the Religious Tribe) *is but to over-ballance the civil Power, and render themſelves Maſters of the Swords and Purſes of Princes, and Common-wealths, to maintain them in eaſe, idleneſs, plenty, and pleaſure*; and to blind the underſtandings of them they abuſe, that they may uſe them as the *Philiſtines* did *Sampſon*, when they had put out his eyes, to anſwer their own wicked ends, with the greater ſecurity.

To conclude, *If we would not receive a Thief, until he has repented*: let the Papiſt firſt *recant his voluminous Errors* (not known in Scripture, nor ever heard of for Three Hundred Years together after Chriſt.)

But above all, *let us have good Teſtimony of his hearty ſorrow, for that Sea of Blood, ſhed in* England, France, Holland, Ireland, Spain, Italy, Savoy, Switzerland, *and* Germany, of many Hundred Thouſands of poor *Proteſtants*, that for pure Conſcience could not conform to their moſt exorbitant Practices, as well as new Doctrines, impoſed upon them: Such inhumane and barbarous Inventions and Cruelties, as no Age could ever parallel; and are the only Demonſtrations of their wicked Wits, that liv'd in that; and that not only upon the Parties themſelves, but their poor, little, innocent Babes: For that *Engliſh Proteſtants*,

ſhould ſo far neglect theſe weighty Conſiderations, as to be *gull'd* and *cheated* out of the Religion purchas'd them, by their Martyr'd Anceſtors; and perſwaded to embrace that Old, Bloody, Apoſtatiz'd Church again, with all her ſlaviſh, as well as ridiculous Superſtition, is a Crime ſo offenſive to God, and intollerable to Men, as the time haſtens, *That the very Stones of the Streets will riſe up in Judgment againſt them.*

Thus while ſome *Proteſtants* (and thoſe chiefly concerned in theſe Affairs) are moſtly buſied in Perſecuting Diſſenters; I hope it will not be ill reſented, that one of them, has, in the mean time, under-took (though with much brevity) an Enervation of the *Romans* Faith, at leaſt a detection of their Craft, their horrid Couſenage, and preſent way of inſinuation amongſt the People.

But we muſt once more declare, it is not our purpoſe to bring them under Perſecution; but to preſent the People with ſuch an Information, as may prevent them from ever having power to perſecute others.

A Questionary Postscript.

I Here subjoyn these few following *Queries*, which if the *Romanists* will franckly answer, and with that grave sincerity that becomes so weighty an Affair; we may easily know where abouts they are.

1st *Whether we ought to believe and accept any Principle, as fundamentally True and Orthodox, that is not laid down, and avoucht to be such by evident Scripture, and the most pure and primitive Tradition?*

If they say, *we ought*, let them tell us out of what Scripture we may read it; but if we ought not—Then.

2dly *Whether the Doctrine of papal infallability of Transubstantiation; of the Sacrifice of the Mass; of Images; of Auricular Confessions; of Indulgences; of Prayers for the Dead; of Purgatory; of Prayers in Latine; of their whole Ecclesiastical Government, and pretended Religious Orders, be allowed or recommended as Matter of Christian Faith, and Discipline by Scripture and Antiquity?*

If they are not to be found there, why should any be so absurd as to receive them? If they are taken thence, let them assign us the places both in Scripture and primative Antiquity; for the first three hundred years after Christ (and in some particulars much more) are wholly silent in the matter, any further *then to furnish us with pregnant Instances against those idle Dotages, and gross Superstitions* But,

3dly *Whether in case they could not be conformed to, they would allow a* Tolleration *(were they powerful?*

4thly,

4thly *Whether in case they should say* YES, *we ought to believe them? Since its one of their most sacred Maxims,* Not to keep Faith with Hereticks; *as was seen in the case of those of the* Alpine *Valleys,* J. Hus. &c. and in that they have in all Ages *brought so great Deluge of Blood upon the European World.*

5thly *Whether it be the Interest of the* English *Nation to subject her self to a Popish Yoak? Considering the incomparable Bloody Massacrees of that sort of men in several Reigns, with the spiritual Tyranny she would bring upon her self, which must end in the draining of her People to enrich the Papacy, who makes it a fundamental Maxim,* That the Enriching of the Church (or rather the impovering of the people) is the Securing of it: *For Seculars being impoverisht, as of old, the Church Party will have the Treasury, and consequently the tryumphing Power in her hands,* which brings to the antient Arrogancy *of Popes,* viz. *Setting their Feet upon the Necks of Princes.*

6thly and Laftly, *Whether the Design of Popery be not an utter destruction of all true and sollid Religion, and the introduction of Formality and Superstition, to the insecuring of civil Authority, and putting the Peoples Judgment into the Priests Inquisition?* Since the most *ignorant* and *careless,* or the most *vitious* and *prophane,* are generally found to be their *Proselites;* Their *Religion* (by reason of its latitude in point of *Indulgence*) *being an open Sanctuary to refuge all loose and debosht Livers.*

THE END.

ERRATA.

Reader,

HAste and difficulty in Printing have occasioned some few Errors, which thou art desired both to Excuse and Correct.

Page	Line	Errors	Corrected
7	*last*	*ceived*	*received*
8	21	*Theophilect*	*Theophilact*
10	23	*Auther*	*Authors*
22	13	*better*	*better* .
25	1	*reasons*	*reason*
31	7	*the*	*those*
32	10	*render in*	*render it in.*